



NEWSLETTER

XCIV

(2006 Number 1)

Agenda for the LATIN LITURGY ASSOCIATION NATIONAL CONVENTION

July 14-16, 2006 – St. Louis, Missouri

FRIDAY, 14 July 2006

- 9:00 a.m.-6:00 p.m. Historic Church Tour; Registration open at courtesy room in hotel
4:30 -7:00 p.m. National Council Meeting (at hotel, in courtesy room)
7:00 – 8:00 p.m. Supper Break
8:00 p.m. Social Hour (ALL WELCOME.....at hotel, in courtesy room)
9:00 p.m. Group recitation of the Rosary in Latin (in courtesy room)

SATURDAY, 15 July 2006

- 7:00 -9:30 a.m. Registration (Courtesy room at hotel)
Vendor room opens for set-up
- 8:00 -9:30 a.m. Mass in Latin (1970 Missal) at St. John the Evangelist Church
Celebrant: Father Edward Richard, M. S., Kenrick-Glennon Seminary
Choir: Seminary Choir, Kenrick-Glennon Seminary
- 9:30-9:45 a.m. Shuttle buses to St. Francis de Sales Oratory from hotel
Registration Desk moves to St. Francis de Sales Oratory basement hall
Vendor room open to conventioners until 5:00 p.m.
- 9:45-10:00 a.m. Welcome by President Jim Pauer; local chairman Regina Morris
Welcome by Father Karl Lenhardt, rector of St. Francis de Sales Oratory
- 10:00-11:00 a.m. *“Monsignor Martin B. Hellriegel—Historical Example of Appropriate Liturgical Renewal” (tentative title)*
Father Frank Phillips, C. R., pastor of St. John Cantius Church, Chicago, IL
- 11:00-12:00 noon *“The Place of Latin in the Current Liturgical Renewal”*
Dr. James Hitchcock, founding chairman of Latin Liturgy Association
- 12:00-1:00 p.m. Box lunch
- 1:00-2:00 p.m. *“Educating Children and the Faithful in Gregorian Chant: A Method from the Past, and a Plan for the Future”*
Father Samuel Weber, O.S.B. Wake Forest University
- 2:00-2:10 p.m. Break

- 2:10-3:10 p.m. *"The Institute of Christ the King, Sovereign Priest—Harmony of Liturgy and Life in the Modern World"*
 Msgr. Michael Schmitz, Provincial Superior (United States)
- 3:10-3:20 p.m. Break
- 3:20-4:20 p.m. *"Adoremus and Liturgical Reform"*
 Helen Hull Hitchcock, co-founder of the *Adoremus Society*
- 4:20-4:45 p.m. Buses to St. Mary of Victories Church
- 4:45-5:15 p.m. Vespers at St. Mary of Victories Church
- 5:00 p.m. Vendor Room closes
- 5:15 p.m. Buses from St. Mary of Victories to hotel
- Supper on your own
- 7:30-9:00 p.m. *Workshop on Gregorian Chant (especially Compline)* (in hotel courtesy room)
 Dr. Richard Haefer, Arizona State University
- 9:00-9:30 p.m. Compline (in hotel courtesy room)

SUNDAY, 16 JULY 2006

- 8:00 a.m. Optional Low Mass at St. Francis de Sales Oratory
 Bus to St. Francis de Sales Oratory
 Vendor room open for set-up
- 8:45-9:30 a.m. *"Plus ça change"*
 Mike Withers, representative
 Association of Latin Liturgy, United Kingdom
 Vendor room open (closed during 10:00 a.m. Mass)
- 10:00 a.m. Pontifical High Mass (1962 Missal) at St. Francis de Sales Oratory
 Celebrant: Archbishop Raymond Burke
 Choirs: St. Gregory and St. Fidelis Choirs, St. Francis de Sales Oratory
- 12:30 p.m. Closing Banquet – in basement of St. Francis de Sales Oratory
 Speaker: Father William Barnaby Faherty, S.J. on
"Father Pierre-Jean De Smet—Blackrobe to the Native Americans"
 Vendor room open until 2:30 p.m.
- 2:30 p.m. Convention adjourns. Vendor room closes.
 Bus to hotel
 Optional trips recommended:
 "Old St. Ferdinand Shrine" in Florissant or
 "Collection of the Western Jesuit Missions"
 at the St. Louis University Art Museum or
 "Black Madonna Shrine" in Eureka, MO

LLA CONVENTION REGISTRATION

Sancti Ludovici



www.latinliturgy.com

LATIN LITURGY ASSOCIATION • 10TH BIENNIAL NATIONAL CONVENTION
JULY 14-16, 2006 • ST. LOUIS

Name(s) _____

Address _____

City, State, Zip _____

Telephone () _____

LLA Chapter (if applicable) _____

CONVENTION REGISTRATION FEES

- LLA member(s), before April 15, 2006@ \$65.00* _____
- LLA member(s), after April 15, 2006.....@ \$75.00* _____
- Non-member(s), before April 15, 2006@ \$85.00* _____
- Non-member(s), after April 15, 2006@ \$95.00* _____
- Clergy/Professed Religious/Seminarians/Students 14 & up @ \$40.00* _____
- Admission to Vendor Room only (no conference talks) @ \$ 5.00 _____
- Historic Church Tour (Friday, July 14—includes bus & lunch) @ \$30.00 _____
- Vendor Table(s) (8 foot table, for entire convention)@ \$30.00** _____
- TOTAL ENCLOSED (checks or money orders only) _____

Make checks payable to "Latin Liturgy Association, Inc."

Mail this form with payment to:

Jane Errera, Treasurer, P.O. Box 3017 Bethlehem, PA 18017-0017

Refund Policy: Refunds will be made until June 14, 2006.

* Includes: Convention Program Book; Handouts for all talks and liturgies; Shuttle bus to/from Convention Hotel; Box Lunch (Sat.); Closing Banquet (Sun.); Beverages and Snacks; Access to Vendor Room

**no vendor table charge for certified non-profit organizations

HOTEL INFORMATION: The convention hotel is the Drury Inn-Union Station. We have negotiated a special rate of \$110. per night per room (up to four persons in a room). This rate is good for Thursday, July 13, 2006 through Sunday, July 16, 2006. We have reserved 50 rooms at this rate. This rate includes free hot breakfast and evening beverages. To make your hotel reservation, call 1-800-325-0720. Specify the Drury Inn-Union Station (St. Louis) location, and our group name (Latin Liturgy Association). Our group number is 134087. Reservations must be made before June 14, 2006 to receive this special rate.

Sancti Ludovici

HISTORIC CHURCH TOUR

JULY 14, 2006

Latin Liturgy Association · Biennial National Convention · July 14-16, 2006 · St. Louis, MO

Bus depart Drury Inn-Union Station	9:00 a.m.
Basilica of St. Louis, King of France (Old Cathedral)	9:15 a.m.—9:45 a.m.
Cathedral Basilica of St. Louis (New Cathedral)	10:00 a.m. —11:15 a.m.
St. Nicholas Greek Orthodox Church:	11:30 a.m.—12:00 noon
Holy Family (Log) Church [includes lunch]	12:30 p.m.—1:30 p.m.
Our Lady of the Holy Cross Church	2:00 p.m.—2:30 p.m.
St. Joseph Shrine	3:00 p.m. – 3:30 p.m.
Return to Drury Inn-Union Station	4:00 p.m.

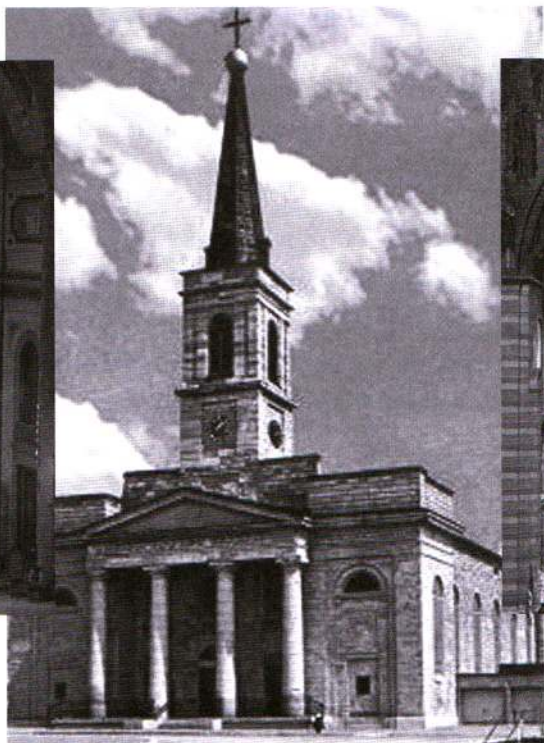
The Historic Church Tour requires a separate Registration:
 Please complete this form and mail with your payment to:
 Jane Errera, Treasurer, P.O. Box 3017 Bethlehem, PA 18017-0017
 Make checks payable to "Latin Liturgy Association, Inc."
 Refund Policy: Refunds will be made until June 14, 2006.

Name(s) _____
 Address _____ Telephone (____) _____
 City, State, Zip _____
 LLA Chapter (if applicable) _____

____ Historic Church Tour (Friday, July 14—includes bus & lunch) @ \$30.00 _____ TOTAL
 ENCLOSED (checks or money orders only)



Main altar, St Joseph Shrine Church.



The "Old" Cathedral—Basilica of St. Louis, King of France, St. Louis, MO, dedicated in 1834.



Sanctuary of the the "new" Cathedral—Basilica of St. Louis.

RECENTLY I ATTENDED THE BYZANTINE DIVINE LITURGY (EASTERN-RITE CATHOLIC MASS).

Many eastern rite Catholics in the United States have used the vernacular language in their liturgies since 1954, ten years prior to the Roman rite began to do so as a result of the Second Vatican Council. English replaced Old Church Slavonic, the language of the eastern rite Church that the missionary saints Cyril and Methodius used to bring the Faith west from the Greek world to the Slavic nations during the ninth century. However, it's still customary for this traditional language to be used, at least occasionally, for portions of the liturgy and a few parishes have some liturgies entirely in Slavonic.

During the Liturgy I was attending, the priest shifted from English to Slavonic. As the transition occurred, it seemed that nobody even blinked. The cantor and people responded vigorously in the language their ancestors had brought with them to the New World, the language that for centuries had transmitted their Faith from generation to generation. The hauntingly beautiful chant with its distinctive tonal patterns resonated throughout the church. To be sure, most of the voices were older adults, but some younger people joined in as well and knew all the words. Sociologists might be able to explain what was happening in terms of ethnic persistence, etc. I can only say that everyone was comfortable with the liturgical language that was part of their heritage.

Afterward I imagined what would happen in the typical American Roman rite parish if the priest were to shift into the western rite equivalent, Latin. Consider a place where there is no routine use of Latin in scheduled Masses. I don't have to describe what dismay, confusion, perplexity might result. Those of us who have promoted the cause of Latin are aware of the prevailing attitudes that make this the reality. Yet, on the face of it, why should it be so different? Latin is part of our heritage, part of our birth-right as Catholics of the Roman rite. The idea that it's not is just ridiculous. The martyrs confessed their Faith in this language. Centuries of monks and clerics chanted the Office in it. People have been baptized, absolved, communicated, confirmed, betrothed and married,

ordained, and anointed in it for longer than any of us have lived. The Church continues to use Latin for her liturgies and official business.

The convenient excuse is usually something like "nobody understands Latin anymore." Don't they? Why don't they? Old Church Slavonic is related to modern Slavic languages but isn't really the same thing. Latin has given the English language many words and Latin itself developed into the romance languages like Italian and Spanish, which are basically barbarian-modified Latin. It's hardly a language that's a stranger to western civilization. Perhaps it's a matter of values. It is often remarked today that the liturgies in the eastern-rite churches are always conducted more reverently than the typical Roman parish. In the

Masses our members support, there is a similar sense of caring about how ceremony is supposed to be conducted: correctly, reverently, and with a sense of tradition.

In the diocese where I reside, a recent survey asked the people of parishes to describe, among other aspects of parish life, how they rated the quality of celebration of Mass in their parish churches. The degree of dissatisfaction expressed was so great and the ratings so low that it surprised many in the diocesan offices. However, my parish, at which the most-attended Sunday Mass is in

Latin according to the '62 Missal, reported one of the highest—perhaps the highest—level of satisfaction with liturgy in the diocese. It's probably not necessary for the local Byzantine eparchy to survey their parishioners.

Catholic people are searching for, hungering for, *liturgiam authenticam*. Latin just by itself cannot give them what they seek, but it is an important component. Prayerful purposefulness, a sense of dignity, and tranquil spiritual reflection are also required. Catholics who are willing to make some effort to understand and appreciate their traditions will find what they are seeking spiritually. For the LLA, our mission is to help them in this quest.

Join your fellow LLA members this July at our national convention in St. Louis. Detailed information and registration forms are in this newsletter.

FROM THE PRESIDENT



The main altar of St. Francis de Sales Oratory, St. Louis, MO, home of the apostolate of the Institute of Christ the King, Sovereign Priest

Pittsburgh

This spring, the Latin Mass Community at

Holy Wisdom parish presented an adult education series of classes on "The Mystery of the Mass" on consecutive Sundays. The individual prayers of the 1962 Missal, such as those for the Offertory and Canon, were studied in detail. The community is also sponsoring a retreat at St. Mary Seminary in Emmitsburg, Maryland on June 13, 14, and 15. For further information call 412-766-0950.

New York

A conference "Remembering Pope John Paul II through the Tridentine Rite" was held in April in the Henry Luce Room of the Time Life Building at Rockefeller Center as a presentation in the Samuel Dorsky Symposium on Public Monuments Program. Speakers and topics included Father Kenneth Baker, S. J. (LLA), Editor, *The Homiletic and Pastoral Review* who spoke on "The Synod of Bishops, the Holy Eucharist, and the Traditional Latin Mass." Scott Turkington (LLA), Organist and Choirmaster, St. John the Evangelist Roman Catholic Church, Stamford, Connecticut spoke on "Polyphonic Music in the Life of Tridentine Worship." Other speakers included Dr. Samuel Rao of Una Voce International. The symposium is made possible by the generosity of the late Samuel Dorsky, in whose honor it is named. Held annually on, or near, the first day of spring, symbolic of regeneration, the symposium is funded by the Dorsky Foundation. It was moderated by Indira Sweeney of Una Voce.

Notre Dame

A special Mass in observance of the feast of St. Thomas Aquinas (on the current calendar) was celebrated in the Basilica of the Sacred Heart on the campus of the University of Notre Dame. The Mass was jointly sponsored by the departments of Philosophy and Theology along with the office of campus ministry. The Notre Dame Liturgical Choir, who regularly sing the Sunday Mass televised on the cable-TV Hallmark Channel, sang the Missa de Angelis. The Pater Noster was sung in Latin during this concelebrated "hybrid" Mass using the current Missal. During the distribution of communion, the choir sang most of the verses of Adoro Te Devote. The Mass was celebrated as a vigil late on Friday

afternoon, January 27, and was very well attended. The center rows of

pews were filled to capacity and the side aisle pews were half-full. Most attendees were students and faculty.

Mass in Latin (including the Eucharistic Prayer) is celebrated one Saturday morning each month in one of the larger dormitory chapels. On other Saturdays, this Mass is in English. A student organization, the Children of Mary, made arrangements for these Saturday Masses.

Washington

The Catholic University of America's campus will host the Sixteenth Annual Summer Music Colloquium "Liturgical Music and the Restoration of the Sacred" June 20-25. It is sponsored by the Center for Ward Method Studies of the Benjamin T. Rome School of Music in collaboration with the Church Music Association of America. Highlights include daily classes in Gregorian chant, sung liturgies in English and Latin, and choral clinics. Participation in the colloquium costs \$485. The fee includes meals and lodging in air-conditioned university residence halls, plus all colloquium materials. A number of LLA members organize and present this annual colloquium.

Services available to colloquium participants in the Basilica of the National Shrine of the Immaculate Conception will range from simple sung Masses in Latin and English to morning and evening prayer, from Benediction hymns to a parish high Mass (Missa Cantata) at the Franciscan Monastery of Mt. St. Sepulchre. Evening programs will include a membership meeting of the Church Music Association of America, a public lecture by the president of the Church Music Association of America, Professor William Mahrt (LLA) of Stanford University and pipe organ recitals by Peter Latona (National Shrine, Washington, D.C.) and B. Andrew Mills (LLA) (St. Agnes, New York City). The Colloquium concludes with a High Mass sung by the registrants in Gregorian chant and chant and sacred polyphony, on Sunday, June 26, 2006, at the Franciscan Monastery. For further details contact the Ward Center at The Catholic University of America. Call 202-319-5420, fax 202-319-6280 or e-mail the director at skeris@cua.edu.

PUBLICATIONS

Many of our members are leaders in the many functional areas that support traditional liturgy. Our member Dr. William Tortolano has written a new practical guide to Gregorian chant. It's called *A Gregorian Chant Handbook* (ISBN 1-57999-539-X), published by GIA publications in Chicago, who can be reached by phone at 800-442-1358. This fresh-looking 67-page booklet will be welcomed by those who want to learn about Gregorian chant for the first time, need a refresher course, or would simply like to know more about the "how and why" of Gregorian chant if they have been listening to or singing along with the choir at Mass. In eleven short and informative chapters, the author can take the beginner from knowing nothing to a more-than-basic familiarity with chant. Traditional chant notation is presented with explanations that will enable a singer to begin to make sense of puncta and the rhomba on the page. Modern musical notation appears side-by-side to guide musicians and amateurs who want to learn how the chant notation can help them remember how to sing a passage correctly. Even those who may have had only a few music lessons sometime during their lives will be able to learn to interpret and use chant notation. The technical terms are presented in a way that students will gain a complete picture of what goes together to make chant: the notes, the free rhythms, the sung Latin. This booklet reminded me of a similar booklet published by the Liturgical Press of Collegeville, Minnesota back in the 1940s, and revised in later years. *Fundamentals of Gregorian Chant: A Basis for Class Notes and Study* by Dominic J. Keller, O.S.B. was more technical in its approach and did not start from the "ground zero" point of no familiarity with chant. Of course, in the mid-twentieth century it was not necessary to start from scratch the way we must often do today. Dr. Tortolano's booklet can help those who might be totally new to Gregorian chant and may have even only heard it in downloaded files off the internet.

The Bruce Publishing Company is re-issuing a 1950 expanded edition of the traditional Roman Ritual in three volumes with rubrics and plainchant notation. It was translated and edited by Rev. Philip T. Weller. This edition includes Latin plus the English which may be used for portions of ceremonies during admin-

istration of the Sacraments. Volume I containing Sacraments and Processions is currently available. This sturdy, hardbound 607-page tome includes a ribbon marker. Instructions and additional information (in English) are included along with the basic texts of the Roman Ritual for administering the sacraments. Practical suggestions for conducting ceremonies and processions will help experienced priests to remember all the details. Clergy who are new to the ritual that accompanies the 1962 Missal will find these especially helpful. Younger clergy, who may be learning the ceremonies for the first time and perhaps never having observed them, will find it to be an invaluable teaching guide that can help them prepare for and conduct ceremonies according to the older norms. Easy-to-read typefaces and layouts similar to the Roman Missal are used for the texts used during ceremonies. The book is printed in black and red inks for easy use during ceremonies. The approved English translations use the archaic, which is preferable to some people but may be cumbersome to others who are used to the more modern translations available in some editions of the Sunday lectionary in English, for example.

FROM THE PRESS

AIM (Assembly in Music?), the journal published quarterly by World Library Publications, the music and liturgy division of J. S. Paluch Company, Inc., contained some interesting items in its January, 2006 issue. "Renewal Revisited: Vatican II and Musicam Sacram" by Edward Schaeffer (LLA) begins with this long-time church musician's reminiscences of the 1960s. "I even plastered my 1959 VW bug with "Sing for Joy" bumper stickers and parked it on the front lawn of the parish where I was working—all as part of the ever-consuming task of a church musician to encourage congregational participation. Then about ten years ago, I made a visit to the Benedictine monastery at Solesmes—and, as the saying goes, "I found Jesus!" Let me tell you about the monks of Solesmes. First, they are just ordinary guys! They sing chant—and they sing okay. It's not bad; it's not good enough to put them on the stage of Carnegie Hall. The monastery does not hold vocal auditions for men who want to join. They are just monks who come to together to form their lives in Christ through prayer and work. Yet it is the prayer that is such a powerful experience there. To pray the Mass or any of the Offices with them is an amazingly peace-filled experience. There is nothing of "Is the organ too loud?" "Is the congregation singing?" "Do they like this music?" The monks just come together, and they sing the liturgies with music that is profoundly beautiful-music they

have passed from generation to generation for a very long time. That is not an end in itself, but simply a vehicle for their prayer. It is a prayer that not only expresses who they are, but that also forms them into who they become. There is no doubt that when they pray, as the *Constitution on the Sacred Liturgy* expresses it, Christ is present. It is a truly profound experience." He goes on to describe the publication in 1967 of *Musicam Sacram* as "an instruction published by the Sacred Congregation of Rites shortly after the Second Vatican Council as a means of bringing some clarity to the broad charges for musical reform given by the Council itself.

.....By this late date, however, music reform had already taken a different direction in line with the popular music tastes of the day. Other noteworthy quotes: "The unfortunate result of divergence from MS in these three areas is that, for the most part, American liturgies are spoken liturgies with varying amounts of music inserted into them. In addition, some of this inserted music is based on texts that are not actually part of the Mass. The overall effect is often one of a liturgy that is occasionally stopped for the insertion of musical moments and not one of a liturgy with the full, active, and conscious participation envisioned by the Council fathers."

Singing the liturgy, to be distinguished from singing music *at* the liturgy, takes us out of our increasingly secularized, self-indulgent world and accompanies us into the world of prayer—in this case, our highest form of prayer, in which heaven is opened and we are lifted, through the saving grace of Christ's sacrifice on the cross, to stand in the presence of God and angels."

While rummaging through an archive one day, I happened across some first-hand examples of what was happening during the 1960s. Here are two reviews, word-for-word, from page 55 of *Extension* magazine of July, 1967. They are examples of the "everything folk" mentality that was already in place when *Musicam Sacram* was rolling off the presses too late that year. Our members of a certain generation (and the one following it on whom were afflicted the sins of the parents) will recognize the titles.

THE MISSA BOSSA NOVA Rev. Peter Scholtes Flair
Record Prod. \$1.50 (45 or 33 rpm; mono, or stereo)
PEL Church Publications

The *Missa Bossa Nova* is an example of what can be done if music actually evolves from the community of which one is a part. It originated from St. Brendan's parish on the South Side of Chicago. The *Missa Bossa Nova* was written by Father Peter Scholtes, the parish curate, and sung by young people in his "Parish for Young People" club. The Mass is not as much bossa nova as it is functional folk music with a beat. It is pleasing to listen to and enjoyable to take part in. The Mass is not a great piece of music; but it is original and is done with honesty and integrity, and it comes from daily life. "They'll Know We Are Christians by Our Love," on the other side of the record, is a hymn that could well develop into one of the most significant

church songs of all denominations and all age groups. The record employs guitars, bass and drums and will appeal to younger people. It is an excellent recording in a dignified folk setting.

ALLELU! MASS FOR YOUNG AMERICANS Ray Repp
F.E.L. Church Publications \$5

Ray Repp is a 24-year-old seminarian from St. Louis, and former Extension Volunteer. He was the first person to actually confront the problem of the liturgy in the folk idiom. His first record is the famous *Mass for Young Americans*. In it is a setting for the ordinary of the Mass and psalms and refrains that fit the other parts of the Mass. Released in February, 1966, the album has grown to be the most predominant in the field. It's easy to sing and enjoyable to listen to. The second *Mass for Young Americans* is contained in the album, "Allelu!" "Allelu!" hides some of Repp's better music because of a chorus that is flat and almost uncontrollable on some numbers. Deserving of praise, though, are the beautiful solo numbers, "To Cry is To Die" and "This is the Day," which are not intended for use in the liturgy. They are a credit to any folk singer and it seems as though Mr. Repp has shared a part of himself with us. Both the *Mass for Young Americans* and "Allelu!" have made an excellent foundation for liturgical folk music. What we have in the field of liturgical folk music today is a beginning. The young artists should be thanked and their creativity encouraged. It is only this creativity, coupled with their natural skill and ability, that sets any limits on this emerging art form. The changes in liturgy yet to come will make it possible for even more extensive use of folk music, and changes in culture will make it possible for newer forms of liturgical music. For as long as culture grows, so will our worship and the expressions it will take.

So, there you have it in the original words of a reviewer of the times. Documentation of the decline. We can just "Blame it on the Bossa Nova." Other reviews in this 1967 magazine describe the efforts of the Montfort Singers (St. Louis seminarians) and Paul Quinlan. In an amazingly short period of time, these musical fads became institutionalized by their copy-cat adoption. Had Vatican II taken place in earlier decades and had the instruction on sacred music been similarly delayed, might we have had the champagne musical styles of Lawrence Welk or perhaps "Big Band" Masses? Perhaps I should check E-bay or Amazon to see if there are some collectors offering original copies of these albums. I think not. They take us back to a time when a few young clerics actually wore black bell-bottom trousers with their suit jackets and Roman collars. Well, these pants did swirl around a bit like cassocks.

This past January, Zenit News Service interviewed Msgr. Valenti Miserachs Grau, president of the Pontifical Institute of Sacred Music at a recent meeting organized by the Congregation for Divine Worship and the Sacraments at the Vatican. The interview appeared in the

January 5 edition of *The Wanderer*. Msgr. Miserachs, a Spanish musician who has composed more than 2,000 pieces, is also the canonical chapel director of the Basilica of St. Mary Major in Rome. He commented on the current state of Gregorian chant: "Gregorian chant has been unjustly abandoned and its restoration in the life of the Church is an imperative."

The same issue of *The Wanderer* reported that the Holy Father said in his Christmas address to members of the Roman Curia that erroneous interpretations of Vatican II that have divided and weakened the Church must be corrected. "This was in his third major address touching on the Second Vatican Council since becoming Pope. The subject of Vatican II figured prominently in the new Pope's address to the college of cardinals after his election, and then again in his homily on the Feast of the Immaculate Conception this past December 8, when he emphasized the Marian roots of the council. Now, on December 22, during his meeting with the heads and staff of the curia, the Pope offered his analysis of the causes and consequences of what some have dubbed the 'battle for Vatican II,' and the imperative of setting the record straight on what the council did and did not teach in order to strengthen the Church and equip Catholics for the struggles ahead. In particular, he took aim at the so-called 'spirit' of Vatican II that has led to numerous novelties not authorized by the documents of Vatican II and the jettisoning of traditions, particularly in the liturgy, not anticipated by the Council Fathers. No one can deny that in large sections of the Church, the council's reception has been carried out in a rather different manner, without even wanting to apply to what has happened the description that the great doctor of the Church, St. Basil, gave of the Church's situation after the Council of Nicaea: He compared it to a naval battle in the darkness of a storm, saying among other things: 'Harsh rises the cry of the combatants encountering one another in dispute; already all the Church is almost full of the inarticulate screams, the unintelligible noises, rising from the ceaseless agitations that divert the right role of the doctrine of true religion' (*De Spiritu Sancto*, XXX). It is not a dramatic description such as this that we would want to apply to the post-council situation, but some of what has happened does reflect itself in it. The question arises: Why has the reception of the council been so difficult for such a great portion of the Church up until now? Well, all depends on the correct interpretation of the council or — as we would say today — on its correct, hermeneutic,

on the right key to interpretation and application. The problems of reception have arisen from a struggle between two conflicting forms of interpretation. One of these has caused confusion; the other, in a silent but increasingly visible way, has brought results, and continues to bring them. On one hand, there is an interpretation that I would like to call 'hermeneutics of discontinuity and rupture.' It was frequently able to find favor among mass media, and also a certain sector of modern theology. On the other hand, there is the 'hermeneutics of reform,' of the renewal of the continuity of the single Church-subject, which the Lord has given us. It is a subject that grows in time and develops, remaining however always the same, the one subject of the People of God on their way." The full account of the Holy Father's remarks as printed sum up the current situation and the need to remedy it.

The February, 2006 issue of *The Catechist* contained "Incense: the Sweet Fragrance of Prayer." It was the fifth article in a series concerned with sacred symbols. It begins with a general explanation, "In our churches today, incense is placed in a container called a censer or thurible, a fireproof, often gold-plated metal holder with decorative openings in the lid so that the smoke can be released from the container. It is attached to chains so that the person holding the container can swing it easily." OK so far. This is how incense has been used for centuries in the western and eastern rites. Elsewhere the article describes the ascent of the smoke from the censer as symbolizing the ascent of prayer. It then goes into a description of an arts and crafts project for school children who are supposed to decorate flower pots, fill them with sand, and insert incense sticks (like those used in Buddhist and other eastern practices) and burn them in "their family prayer space at home, or use the holders on your classroom prayer table." Of course, this is possibly safer than having young inexperienced children attempting to use censers and it does bring the burning incense into their homes and schools so that they can understand how it burns and emits fragrance. This could make them more familiar with what may be for most of them a distant symbol. However, it could perhaps confuse them by introducing a practice more appropriate for the practice of meditative eastern mysticism rather than Christian liturgy.

Here is another installment of the narrative of the life of liturgist Adrian Fortescue, written and researched by Fr. John McCarthy, a retired priest of the Diocese of Cleveland. Thanks to Fr. McCarthy for his gracious permission to reprint excerpts from his book.

Toward the end of his time at Ongar Adrian received a letter inquiring about decorating and dressing altars. His reply is preserved in the British Museum with the Morris Papers (Ad. MSS. 45346 f. 175). In his beautiful script Adrian informed Miss Morris that there is no law about the colour or design of superfrontals but "modern Rumcats are fond of lace like the garments one sees and wonders at in shops of confections pour dames." The letter is signed: "Adrian Fortescue, Latin Clerk, Tusd. 23 Sept. 1902. Ongar had many interesting features. David Livingston of the famous Stanley and Livingston story once ministered there. Greensted Church, the world's oldest wooden church, dating from 845, is in Ongar. Adrian's successor, one Fr. Larkin, only lasted a little over a year. From 1905 to 1912 the incumbent was Fr. Thomas Bayles who went down with the Titanic. However unfortunate, ill fated, or a failure the place might have been, it provided Adrian with a friendship that supported him the rest of his life. That friend was Harold Burton. Writing to him in 1907 he says: I have an impression that you will not yet have altogether forgotten those summer mornings at Ongar when we served each other's Masses and killed wasps with a T square at breakfast. I remember them very well & I remember you always as a very kind & sympathetic friend at a time when bad poverty and worse pain were giving me an uncommonly poor time. The key to this story is Blake Hall, a manor about half way between Ongar and Epping. Therein dwelt the Fieldings, cousins of the priest brothers, Edwin and Harold Burton. Invited by their Protestant cousins to spend some holiday time in the country they discovered St. Helen's as the closest Catholic church. The meeting was not only the beginning of a life long friendship but also the wellspring of many of Adrian's letters that have been preserved.



*Monsieur l'abbé
Votre Révévérence me pardonnera, You will pardon me, I hope, if I thank you for your beautiful gift to my little church in a language in which I feel more at ease than English. Having learned with great astonishment from l'Le Chevalier Britten [James Britten had been made a Knight Commander of St. Gregory by Leo XIII in 1897] that letters in English which I have had the honor of addressing to some very illustrious persons have sometimes been received by said persons as insulting (a deplorable error which can only be explained by my insufficient knowledge of your gracious language) I have determined to write only in Latin or French. Whatever the language, please believe that it is but the instrument for expressing the sincere gratitude with which I have received the beautiful tabernacle veil that you had the kindness to send me. It is a real pleasure for me to finally possess a fitting decoration for the place consecrated by the august presence of the Blessed Sacrament. This pleasure is greatly augmented by the consideration that our nice white veil will always stand as a memento of your agreeable presence. The paltry hospitality I offered you has gained us a splendid prayer book as a gift from your brother and a beautiful tabernacle veil from you. It seems to me the most fitting occasion to inaugurate the use of the veil will be tomorrow, Friday, the feast of the gentle St. Harold, famous for the exquisite legend that seems to me to be the most gracious chapter in the Acta Sanctorum.*

I have read your booklet on Bishop Talbot with the same interest that I remember reading those on Bishops Challoner and Mimer. Please let me say that long before I was able to boast of any personal knowledge of you I noted those two little lives (of Challoner and Milner) as being exceptional for the publications of the C. TS. In an evil world where three quarters of the books one reads leave the reader disenchanted, it is a real pleasure to note one that gives satisfaction on all counts. In the hope that you will not take offense, I offer one critical observation which (in pure admiration) I offer without pretending to question your judgment. In 'Bishop Talbot' I think there is a typographical error in the note at the foot of page 17 where I read: At length Cupolo House was acquired by

Cardinal Manning as his new foundation St. Thomas Seminary and the house itself was pulled down, should have a period after Seminary. Be so good as to give the Procurator of your illustrious college (I have not forgotten his courteous attention) an assurance of my deep respect, and, until I have the pleasure of seeing you again next year when you visit your dear parents at Blake Hall (and to whom I pray you will give my found good wishes).

Lesquels j'ai l'honneur de restes, de votre Révéérence, touj ours le serviteur devoit,

Adrien du Fortescue, Clerc du rite Latin.

20 Sept. 1902

Dear Burton. Really you are a most overwhelming person. Last year you gave the church a handsome present, now you give me a present even more, much more, splendid. As for the gift itself (it is not a book, it is a library), I like to have it very much, and I like it three-fold as a gift and a memory of you: Only do I fear that your generosity has exceeded all bounds. I have been missing you horridly at breakfast, though the salutary vision of you fully vested and waiting with lacerating meekness in my sacristy when I rolled out of bed has not yet lost its effect. The nuns (little pink daughters of the penitent thief) are here now, so I get up at 7 am, like an early Christian martyr. Sister Joanna Baptista of the Pinnacle of the Temple L.P.D. off. T. (the she-superior) is a Tarter and won't stand no fooling, nor can I imagine her waiting meekly as you did, though she would wear vestments like a shot if I let her. This order is an entirely new idea of my old Rector at the German church (a Bohemian monomaniac): its originality consists in the fact that the members go to the Sacraments several times during the year, abstain from fleshmeat on all Fridays and endeavour generally to cultivate a spirit of Christian virtue and untarnished morality. These proceedings are rightly supposed to be very gratifying to the better nature of the penitent thief—hence the order's name. Also they have 15 little boys, so that when you come at Christmas you shall have no lack of servers. They sing Vespers in the evening in what purports to be the Latin tongue, Sister Philiina Canaria (of the way to Jericho) wearing a cope and a Roman missal, from which she tells me that she always sings Vespers. They have given me a picture of a gentleman whom I recognize as that illustrious prelate the present incumbent of the Roman Bishoprik. I am

informed that if I look at it in the proper spirit it will give the pontifical blessing—a striking sight which I am naturally anxious to enjoy. Hitherto I have not succeeded in convincing it of my spiritual propriety. I have told it all the things that I think it would like to hear, that I am dead nuts on Encyclicals, that ubi Petrus ibi the whole show, that Roma locuta est (she never stops) nulla salus est (I hope I haven't got this mixed); I have even said polite things about its predecessors of the X and XV centuries: alas, in vain! It hasn't once burst into: Sit nome Domini benedictumme. When you come I hope you will start it: it can't doubt your propriety of spirit.

This is a marvelous example of inside Catholic clerical humor. But it might just be the kind of thing that offended people, even fellow clerics. Roman Catholics in England at the time were just getting their feet on the ground, as it were, and consequently were very sensitive about using Rome and the Pope as objects of humor. Adrian, on the other hand, had spent most of his life since age 17 in the very Roman Catholic environments of Italy and Austria. He spent his whole life and reams of paper defending the Roman position against the Orthodox and Anglo-Catholics and every one else who might want to put in a counter claim. But what is wrong with having a little fun with the things that make up your whole life? After Adrian resigned Ongar at the end of November, 1902, he was sent to St. James, Coichester as curate to the Rev. John Bloomfield. Also living there was the Rev. William LeGrave, D.S.O., Chaplain to the Forces. This assignment lasted barely three months when he was called on to cover the situation at the German church. But it was a productive three months in his letter writing. The first order of business was cousin Herbert at the seminary.

Dear Herbert,

This is to bring you my congratulations and really genuine good wishes for Ember Saturday. When you get it your attention will be divided between saying “Benedicat te omnipotens Deus...” right, and smelling your hands to see whether you still smell the oil. You will also be full of information about such things as the order of Melchisedek which your friends will lavish upon you, rather tired, and much too excited to eat any breakfast all of which things are the sure and certain signs of one's ordination. It only comes once in a life, so it is right

that your friends should show that they are glad with you. My small evidence of the fact is a pyx, which is not quite so nice as I had meant it to be, unfortunately. I have already blessed it. The stole has no connection with priest's orders, but is the present for your diaconate which has slumbered in a drawer till now. The burse is part of the pyx, and is thrown in. I hope with all my heart that your ordination morning will be the beginning of a long and good priesthood, and that you will do a lot of useful work and enjoy doing it. Let me know when and where you will say your first Mass: I shall be in London after Christmas and want to meet you then for you to give me your blessing. At what address can I write to you? Remember me when you say your Mass; of course I will celebrate for you on Saturday.

The pyx is a small container, something like a pocket watch, in which the consecrated host is carried to the sick. The burse, like a purse, is a leather or cloth container in which it is carried. Have his lack of funds made it less nice than he had planned? It was December, 20, 1902, that Herbert Robins was ordained for the Diocese of Southwark. For those unfamiliar with Greater London, it is more or less divided down the middle by the River Thames. On the north side is the Archdiocese of Westminster, on the south the Diocese of Southwark. No more is heard of Fr. Robins until his death and the publication of these letters. Robins was not the only cousin Adrian helped on to the priesthood, another was Francis Peter Macirone. Also at the end of 1902 Adrian wrote a long letter to Edwin Burton at St. Edmunds.

Priory Street, Coichester

27 Dec. 1902

Monsieur le Vice President. Having heard from H.

William Le Grave, Chaplain to the Forces who received a medal from the Elector of Hanover (the present usurper of the royal crown) that I might receive some things from you that I want, I am asking you to send them to me. In the first place a copy of the funeral oration you delivered on the sad occasion of the burial of Father Butler. Secondly, the catalogue of the library of your venerable college prepared, if I am not mistaken, by you. Thirdly, two copies of the admirable review called The Edmundian appearing in this month of December. It is my intention of defraying the cost of these things as well

as their shipment by enclosing a postal order which represents (in the words of the usurper's government) the value of one crown of English money, that is to say almost one escue de France. This is a very small amount and I would like to know of any deficiency so that I can make it up. If it is too much you can apply the surplus either to the souls of the faithful departed or better, in case there is some difficulty in getting it into the hands of said persons (which I can easily understand) it can be applied to the needs of the poor still on their pilgrimage in this valley of tears. I hope that you have not completely forgotten the humble person who has so often enjoyed the gracious hospitality of the venerable college which happily sees its destiny under your wise direction. I must tell you that I have left my flock at Ongar, leaving them as stray sheep under the care of a certain Irishman of large dimensions, to take the position of curate at the respectable town of Coichester, the Camulodunum of the Romans in the Land of the East Anglians. The parish is in the care of one I call Scroggs—M Sophronius Scroggs is remarkable as a person who combines a minimum of wisdom with the maximum of enthusiasm. [.....] But it is above all the Holy Madonna (a thrice holy person for whom I have only sentiments of the most profound veneration) whom he overwhelms with his attentions. Every day after celebrating the holy mysteries (a sacred rite which he performs with the most deplorable lack of aesthetic grace, carelessly vested in a custom which barely resembles an ancient liturgical chasuble) M Scroggs dutifully prays for the illustrious prelate who rules the very respectable Apostolic Church of Rome, and then addresses himself to the Blessed Virgin, raises his voice, straining himself in the assurance that she is full of grace, screaming to tell her the Lord is with her and demanding that she pray for him. I cannot doubt that he commands the full attention of the whole heavenly host with this uproar that rattles the window panes. [.....] but I have too long tread on your leisure.....

A second letter went almost immediately to Edwin's brother Harold. It was dated January 1, 1903, which is then annotated:

Of course no respectable person takes any notice at all of this repugnant day. The year began on the first Sunday of Advent. I got back all right but feeling very miserable as I pounded through the mud and darkness with a splitting pain in my head, back to the Land of Egypt and the house of bondage. Now I only write to inform you of the

appalling fact that Mr. Scroggs is possessed by an unclean spirit. The Spirit's name is Smufkin. So you see, as the Mousquetaise said, "Mon Dieu! il-y-en a trois, —me, Scroggs & Smufkin. [here he makes three small drawings of himself "The Latin clerk(observe the Fortescue jaw)," of a full-faced priest "The Rev. Sophronius Scroggs," and the face of a wild horned creature labeled "Smufkin Esquire." As will become clear, Smufkin is a dog. Adrian was a lover of cats.] Smufkin occasionally gets loose, quarrels with Scroggs & is found wandering about the stairs—a blood curdling sight. Sometimes he comes and knocks at my door; I then leap up, lock the door & holy water the keyhole. Smufkin hates holy water. When I am not at home he steals my chocolates & once I found him asleep in my chair. When I meet him on the stairs he kisses my hand & asks for my blessing. I then say: Ignis, grando, nix, glacies, spiritus procellarius descendant super te et maneant semper. He is quite a well meaning unclean spirit. Oh, by the way, I should have said il-y-en a quatre—there is also Scroggs c housekeeper: She is the last surviving Gadarene Swine. Now there is going to be a cycle of stories about the Latin clerk, Scroggs, Smufkin & the gadarene Swine. You will get the first one when you are back at Shaw—they must not be published in the Shaw magazine, nor must they be told to those people whom Pius IX blandly described as "canes extra ecclesiam latrantes" [dogs baying outside the church]. That is why I wait till you are back at Ushaw. Please give a very polite message to Miss Roberts and tell her that her message to me was unkind and unjust. To you always my love and much gratitude that you were good to me on Monday.

Obviously a letter of fun and games, even to the use of the Latin from the exorcism ritual. But fun & games or suppressed complaint, it would not matter because by the end of February he would be called to fill the need at German church. But he was not aware of that on February 7 when he wrote to Alice from 51 Priory Street, Colchester.

Thank you very much for your kind invitation. I wish I could accept it with all my heart, but, alas! I simply can't get away now & probably shall not be able to do so till after Easter. I am more sorry than I can say not to have seen more than the merest glimpse of Fede before he goes back. I wish I were my own master. Did you hear that I had to leave Ongar? I could get no pupils and no writing to speak of so I simply couldn't afford it (there was a

charming little house also a garden but no money). Very sadly I was forced to resign & now I am again a curate—neither like so nice. However there is some very jolly country near here. Meanwhile I am reading for my last examination, a lot of Hebrew & some Assyrian. The Hebrew is of course all Old Test. & I am realizing for the first time what amazingly fine stuff it is. Otherwise Hebrew is a rotten - - little one-horse language, a great come down after Arabic. Still it is the last exam in my life. I wonder what it will feel like to have no more exam ever looming ahead & whether I shall get lazy & do no more work. At last I have got some writing that will pay, a series of Latin texts to edit for Methuen at ££20 each. Thank you & thank Gabbie very much for your Christmas letters. I have meant to answer them every day since I got them. Please give Gabbie, Kleine, Coco & especially Fede my love. I wish I could see him again before he goes.

The Methuen work came on January 15, 1903 but was not published until 1919. It is a magnificent edition of that great spiritual classic, The Imitation of Christ by Thomas a Kempis. As for the degree it was not until June 8, 1905 that he took the final Doctoral Examination in Biblical Science in which he passed in Semitic languages with great distinction, a rare achievement. He proceeded to the degree of Doctor of Divinity on June 10, 1905 That his scholarly instinct was not restricted to his work for the degree is evidenced by a letter to Harold Burton who was at work on his researches into the Catholic history of England at the time of the Reformation.

51 Priory Street, Colchester.
Monsieur le Compillateur.

In expressing my sincere thanks for the nice little catalogue which represents the fruit of your leaned and careful study, I must double my thanks because the author adds his friendship to his gift. At the same time Monsieur will permit me, I hope, to make a little comment, or better, to add une note critique. Without being absolutely certain I think I can say that the edition of the Lutheran refutation by the Bishop of Rochester which forms the first entry in the catalogue ('Assertionis Lutheranae Confutatio'—besides the strange typographical error 'Assertio' is it in your edition or might it be a little lapsus calami of the printers of the catalogue?) is by Pierre Quentel from Cologne. The edition of the following year (1525) is an

exact duplicate of yours, even so far as the arms of Henry VIII on the title page and at the end, carried as a colophon: 'Coloniae Impensis honesti ciuis petri Quentel. Anno MD. XW' It is also an 'Aeditio (sic) ultimo nunc et usque diligentissime recognita' etc.— which proves that Quentel had already printed it, or at least makes it very probable. I hope that the researches of which Monsieur speaks in his preface will lead to the discovery of some incunabulae before 1500. On the colophon at number 2 should it not read 'Paris us'? Please, Monsieur, accept the expressions of the highest regard with which I have the honor of presenting to Monsieur from his most devoted servant.

Adrien du Fort Escue, cleric du rite latin.

Jeudi le 12 Février 1903.

A Monsieur le Vice-president de l'illustre College Saint-Edmond, près Londres.

ENFIELD

From the joys of his second stint at German church — - Adrian was sent to Enfield "where the rifles are made." He was a replacement for one Father O'Gorman who was on leave. Ambrose O'Gorman was born at Ballagherreen, County Mayo, Ireland, on St. Patrick's day, 1863. He was ordained in Dublin in December, 1889 for the Passionists. In 1900 he left the congregation and became affiliated with the Archdiocese of Westminster and was assigned to Enfield. He died in 1924 having served at Enfield, Tottenham, Marylebone, Bow, Golder's Green and Parson's Green.

Enfield first appears in the Catholic Directory in 1863 where it is noted "served from Waltham Cross, Mass on Friday at 8. When the schoolroom, which is rising, is finished Mass on Sun. at 9." In 1891 there is a mission chapel, and by 1901 the entry reads "Our Lady of Mount Carmel (new church to be opened in Feb.) Rev. Ambrose O'Gorman. In 1902 the title becomes Our Lady & St. George with confessions in French and Irish, again with the rifle-making industry needing an influx of Irish workers. Adrian writes to Harold from "The Presbytery, Enfield, Middlesex, 29 Aug. 1903." This letter and the ones that follow are in French.

Your message has made me very happy. At Whitechapel you promised to come and give a sermon while you were here. I have not forgotten but I told myself it would be a long trip, that you did not have much holiday during the year and only a short time at Blake which was a better place to enjoy

yourself than a little hole like this presbytery. Could I then be so self-centered as to ask you to squander your time at Enfield? On the other hand, I suspected that, if I asked you nicely, you would come. Therefore, although I greatly desired to see you again, although it hurt me to think of saying goodbye last Saturday, that I would not see you again until next year, nevertheless I did. Now I see that despite everything you have not forgotten your promise and you are coming. I am truly delighted. I would like you to come today so that you could preach tomorrow, but I dare not. We are again in complete disorder. I don't even have a bed to offer you. But Tuesday everything will be ready, you stay the night or not as you prefer. In any case I will tell the housekeeper to prepare a meal fit for a king. I will buy a bottle of wine I will decorate the house, and be waiting with impatience and pleasure to show you my little corner, my house, my church, my school and my Polish nuns. How will you come? If you want to do it all by train you will have to get on at Liverpool Street and change for Enfield Town (3 minutes from this house). But, if it is a nice day you save a lot of time going from Ongers to Epping by train or to Loughton, and then coming on by bicycle. Epping is 10 miles from here, Loughton almost six.

16 Sept., 1903.

Mon cher Harold, I am dreadfully busy and so drop a short note to thank you for your photograph which has arrived. I am very happy to have it and thank you with all my heart. Before long I will write a long letter describing the delightful comedy of Enfield. Everything is going swimmingly for me and, as usual, is infinitely ridiculous. I don't know where I could go to find things so droll. Wait until you hear the description of the sheep in my flock! Furthermore, you will not believe how wise I am getting to be now! Do you think you would find me in bed after 6 am? A thing unknown! I am so happy that you have seen my little place and I will always acknowledge that day of your coming, 1 Sept. faustissimo die. May God watch over you.

6 Nov. 1903.

Mon cher Harold: First of all I must thank you for the beautiful photo of Blake I really find it superb and cannot recall another photo so beautiful, the detail in the foreground, the grass, the flowers and bushes, it could not be more beautiful. You told me once that my little drawing would be a souvenir for you of our walks, our discussions, our tennis matches while at Blake. And now I too have a souvenir of that week in August which I will always remember with pleasure. I

RITUALE

LLA Secretary Scott Calta's column will appear in an upcoming edition of the journal of *Una Voce* in Germany and will be published in German. Congratulations, Herr Calta.

Rituale:

The Revision of the Kalendar with the 1970 *Missale Romanum*

Column for the LLA Newsletter (# LXXXII)

by Scott Calta, Secretary

Introduction

The ecclesiastical kalendar is, in a sense, constantly under revision, since every time a new saint is canonized, a feast is inserted into the Roman kalendar. For most of us, such a move represents a minor detail that is generally barely noticeable, at best. However, occasionally there are more conspicuous revisions to the Latin rite kalendar; these we do tend to notice. Sadly, such revision, like all liturgical reform, sometimes divides us into camps—those who prefer the revision, and those who do not. (Ironically, most lay people probably fall into neither group.)

The kalendar for the Western Church was revised by Pope Paul VI on 14 February 1969 with his decree *Calendarium Romanum*. This was in anticipation of the promulgation of the revised Roman Missal less than two months later, and like said missal, took effect the following year. Pope Paul actually issued the kalendar ahead of the missal itself, to assist local churches in preparing their local ("particular") kalendars.

Nota Bene

In the past, some LLA members may have noticed that this writer consistently uses *kalendar*, rather than *calendar*, when writing about the ecclesiastical timetable. (This use has earned him some good-natured ribbing over the years.) Some have speculated that this writer's Anglican roots prompt him to do so, since one frequently still sees *kalendar* used in Anglican circles. There is, perhaps, some degree of truth to this assumption, but it is actually the classical Roman Kalendar (attributed to Romulus), and the Church's own historic use of that term, that prompts its utilization in these

hope we can do it again one of these days, beginning with these memories, memories which are a thousand times more beautiful and even more representative of the Hall than any picture. So I thank you again and again and rejoice in the possession of these beautiful images especially in the knowledge that your possession of them will remind you of me. And now I must ask your pardon for my long silence and give some explanation. The photograph arrived a fortnight ago and your letter after that. My failure to write sooner is not due to ingratitude or laziness. What then? It is due to the unhealthy condition which brings on melancholy, especially when I am alone and more especially when I have a bout of neurology. I had some periods of this kind at Ongar and now I have gone through two horrible weeks of the same thing here. I have neglected my duties to the parish, I have left my books and notes gather dust. My days are spent trudging through the mud and rain thinking every sort of unhappiness and wishing I were dead. In the evening I huddle in the corner by the fire and finally I go to bed with a splitting headache that keeps me awake most of the night. In the morning I get up to another round of the same misery. All the time I don't open a book and hardly get my office said. Finally I told myself that if this situation continued it would end in catastrophe, so I packed up and went to Germany. There, along the Rhine, I stayed four days (I only had four) with Karel Mostaert. (You have seen his picture on my dresser) a friend from old times in Vienna—very dear and very sympathetic. My God, was. Now I am back at Enfield. I again have neuralgia and I am not happy, but there is not the black despair. I force myself to visit the poor and resume my work. Indeed it is only work that can erase this misery.

And you, my dear Harold, will you forgive me for not having written for so long? If you knew how I felt you would not blame me. I realize I cannot fully express my appreciation for the friendship and sympathy of your letter. Believe me, I treasure it and hold it close to my heart. Why are not all of our English priests like you? I will write more later. Now I have a headache. Thank you for the photograph, thank you for the letter, and especially thank you for your friendship.

pages. In fact, anyone with access to a Tridentine altar missal will note that most older (i.e., pre-1960) editions use *Kalendarium* when referring to the kalendar. So perhaps it is the consistency of the old use that prompts this writer to continue it here. It does provide a convenient manner in which to distinguish the Church's own kalendar from the civil calendar.

Background

The Second Vatican Council had expressed its desire that the kalendar, like the liturgical books, be revised, so as to more clearly convey the central mysteries of the faith. The proper of saints found in the missal had accumulated a large number of feasts, and conflicts between simultaneously occurring feasts had become more frequent. This was especially difficult when such saints' feasts fell during the Great Feasts of the Church. Msgr. William Smith wrote in the October, 1999 issue of *Homiletic & Pastoral Review*:

The *Roman Calendar* had needed to be revised. The old but then revised calendar

of St. Pius V (1570) had 65 greater feasts. By 1960, there were 21 feasts of the first

class; 31 of second class; 180 of third class plus 106 commemorations. New saints

since 1570 were added to the old calendar and sometimes Christian rulers or

Religious Orders petitioned the Pope to have saints of their country or community

celebrated by the universal church. In time, feasts of devotion were greatly multiplied

and the sanctoral cycle grew out of proportion....In accord with that conciliar

directive, the revision of the proper of the saints was based on five principles:

(1) that the number of devotional feasts be limited; (2) that the history of the lives

of the saints in the 1960 calendar be subjected to critical study; (3) that only saints

of important significance be kept on the universal calendar; (4) that the days for

observing feasts be re-examined; and (5) that the universal calendar contain, as

far as possible, saints from every race and period of time.

Hence one sees the rationale for the revision. The historical accumulation of feasts had perhaps obscured the centrality of the Great Feasts, to say nothing of the sheer number of feasts in every class.

With the 1955 Holy Week reforms, Pope Pius XII had modified the names of the days in the Easter cycle by calling Palm Sunday the "Second Passion Sunday," and Good Friday had become the Friday of the Passion and Death of the Lord. Earlier that same year the Sacred Congregation of Rites had made a substantial revision in its decree *Cum Nostra*, which eliminated all octaves of feasts, outside of Easter, Christmas and Pentecost. It also moved toward a simplification of the calendar with its suppression of the rank of semi-double feasts. The number of feasts containing octaves, both solemn and common, had been increasing steadily since the Middle Ages. *Cum Nostra* also asserted the priority of the Sundays of Advent and Lent, and named the vigils of Christmas and Pentecost as privileged, and those of the Ascension, Assumption, St. John Baptist, Sts. Peter and Paul and St. Lawrence as common. All other vigils, including those of particular calendars, were suppressed. Another interesting feature of the decree was the creation of the Commemoration of the Baptism of Our Lord on 13 January, the former octave day. (In the current kalendar, that feast is celebrated on the Sunday after the Epiphany.)

In 1960, Blessed John XXIII's new rubrics modified the Christmas cycle, when he dropped the Feast of the Circumcision and simply called the first of January the Octave Day of the Nativity. (This was apparently done, according to anecdotal sources, in concession to Jewish sensibilities, much the same as dropping the word *perfidious* in the Good Friday intercession for the Jews. It also set the stage for the Octave Day being a reminder of the Blessed Mother's role in the incarnation, which was actually the most ancient purpose of the feast day.) Blessed John also reduced the number of occasions when commemorations (i.e., second collects) were made at Sunday Masses. In the latter move, one sees the desire to re-emphasize the centrality of Sunday as the weekly feast of Our Lord, a theme begun in the 1955 decree and continued in the conciliar sessions and in the new kalendar that resulted.

Interesting revisions include the combination of the former feasts of the Chairs of St. Peter at Rome (18 January) and at Antioch (22 February) into a single Chair of St. Peter on 22 February. It is surprising that the January date was not used for the combined feast, since the period of 18-25 January has been, for most of this past century, the octave for Christian Unity—precisely because the holy apostles' feasts had occurred on either end of the octave. The two feasts of the Holy Cross (the Exaltation on 14 September and Finding on 3 May) were combined into a higher-ranked feast on 14 September. St. John before the Latin Gate (6 May), the Apparition of St. Michael (8 May), St. Leo II (3 July), St. Anacletus (13 July), St. Peter in Chains (1 August), the finding of St. Stephen's relics (3 August) and the commemoration of St. Vitalis (28 April) were all suppressed.

St. Irenaeus was moved from 28 June to 3 July, to facilitate celebration of the vigil of the Holy Apostles, and similarly, St. John Vianney was moved from 9 August to the day before, so that the vigil of St. Lawrence would not be impeded. Ten feasts were reduced to commemorations, including St. George, Our Lady of Mount Carmel and Our Lady of Ransom.

Ranks of Feast Days in the Revised Kalendar

Paul VI kept the same cycles, temporal and sanctoral, and the same general layout of the Church year. His revisions concerned smaller components within the existing cycles, particularly names of specific feasts and duration of liturgical seasons. First and foremost, he reiterated Sunday as the weekly celebration of the paschal mystery, and taught that it should only be pre-empted by a handful of solemnities that might occur during the ordinary time of the year. He then laid out a new ranking of feasts—replacing first, second and third class feasts were, respectively, solemnities, feasts and memorials. Essentially replacing commemorations were optional memorials.

Solemnities were counted as the principal days in the kalendar, having two vespers and, in some cases, vigil Masses. Chief among these days are Easter and Christmas, which retain their octaves and around which the entire liturgical year hinges. In the proper of the season, all Sundays of the year are solemnities (this

includes the Holy Trinity and Christ the King), as are the weekday feasts of Corpus Christi and the Sacred Heart. Solemnities occurring within the proper of saints include the Immaculate Conception; the Nativity of Our Lord; Mary, Mother of God; Epiphany; St. Joseph; the Annunciation; the Nativity of St. John the Baptist; Sts. Peter and Paul; the Assumption and All Saints. On solemnities, both the *Gloria* and the *Credo* are said at Mass.

Feasts included most second class feasts from the old kalendar. In the proper of the season, this includes the Holy Family (moved from the Sunday after the Epiphany to the Sunday within the Christmas Octave) and the Baptism of Our Lord (from 13 January to the Sunday after Epiphany). In the proper of saints, this includes most of the "red letter" days of the Tridentine missal (too numerous to list here). Memorials include the Immaculate Heart of Mary, moved from 22 August in the former calendar to the day after the Solemnity of the Sacred Heart. Replacing the Immaculate Heart on 22 August is the Queenship of Mary, which had previously been on 31 May. That date was taken by the feast of the Visitation of Mary, moved from 2 July. The changes could be a bit much to absorb in a single setting.

Revisions

The Blessed Virgin Mary traveled a bit in the revised kalendar. Her Visitation was moved from 2 July to 31 May. The latter date had briefly been the relatively new feast of the Queenship of Mary, which was then moved by Pope Paul to 22 August, to take the place of her Immaculate Heart, which was made an optional memorial on the day after the Sacred Heart of Our Lord, to more clearly establish the connection between the two. (Confused yet?)

Also notable was the transfer of St. Thomas the Apostle out of December to 3 July. This was done in an attempt to preserve the novena before Christmas Day. St. Matthias was likewise moved from February to May, to reduce the number of feasts occurring during Lent. Several former third class feasts, such as Sts. Gregory the Great, Thomas Aquinas and Benedict, were classified as memorials and moved out of Lent for similar reasons. Sts. Philip and James, who had been booted from 1 to 11 May in 1955 to make way for the feast of St. Joseph

the Worker, were shifted to 3 May by Pope Paul. Combined feasts were also a feature of the revision, as Sts. Timothy and Titus were combined into a single memorial, as were Sts. Joachim and Ann (and in England, Sts. Thomas More and John Fisher). This was done to help reduce crowding in the kalendar. Since the revised missal did away with multiple collects at Mass, commemorations were suppressed, including that of St. Christopher on 25 July. (This had been added to the Roman Missal only in 1550.) A handful of these formerly commemorated saints were assigned to optional memorials, but only if they had some type of universal significance. Since most did not, they were left to local kalendar. LLA members know how St. Christopher fared when the revised kalendar was reported in the news media.

The ember and rogation days were suppressed and their replacements were left up to bishops' conferences. Article 46 of *Calendarium Romanum* states:

In order to adapt the rogation and ember days to various regions and the

different needs of the people, the conferences of bishops should arrange

the time and plan for their celebration. Consequently, the competent authority

should lay down norms, in view of local conditions, on extending such

celebrations over one or several days and on repeating them during the year.

If any LLA member has participated in such celebrations, please advise this writer, as he has never heard of such observations taking place in any American diocese.

Advent, Christmas, Lent and Easter were retained as specific liturgical seasons, whose Sundays gave way to no feast or solemnity, ever. The former seasons of Epiphany and Pentecost, the "green" seasons that together comprise more than half the Church year, were combined into the *tempus per annum*, literally *time of the year*, which in English, sadly, was translated as *ordinary time*. (This calls to mind a quip often made by the late Dr. William Marra, who used to say the contemporary Church spent half the year celebrating the feast of "St. Ordinarius and Companions.")

One of the key reforms of the revised kalendar


was the emphasis on the Easter season as fifty, rather than forty, days. Thus Easter continued until the day of Pentecost—as the alleluias in the liturgy had always made clear—even though for some centuries Easter had been reckoned to end on Ascension Thursday. Though this writer truly misses the dramatic extinguishing of the paschal candle after the gospel on Ascension Thursday, he does appreciate the understanding of Pentecost (a.k.a. Whitsunday) as the completion of the Easter event. The novena of days between Ascension and Pentecost rightfully prepares the faithful to receive the Spirit. On a practical note, continuity is maintained and avoids the rather disjointed practice of having Easter season followed by ten days of Ascensiontide, then the Pentecost octave, then a nearly six-month ordinary green season, bearing the same name as the octave that preceded it. Concurrent with this is the suppression of the three pre-Lenten weeks of Septuagesima, Sexagesima and Quinquagesima, whose names never quite reflected accurately the number of days before Easter. In practice, the liturgy during this season had extended Lent into a nine week period, with tract verses replacing alleluias, no *Gloria*, purple vestments, etc. Paul VI saw this extra period merely as a preparation season for a preparation season, somewhat diminishing the Lenten journey (particularly for catechumens), and so, he eliminated it.

Conclusion

While there is some justification to the charge that the Roman kalendar went from feast to famine, many of the Pauline reforms did return liturgical seasons to more ancient forms. Certainly the central themes of each season were more clearly brought out. It was difficult, in some instances, for parishes or other groups to suddenly transfer their annual festivals to other parts of the year, but the good news was that in most instances this meant moving outdoor processions out of Advent and Lent to warmer times of the year. Certain elements were perhaps regrettable in retrospect, but other elements were advantageous, such as the accent on Sunday as the weekly feast of the Lord.

The presence of indult Masses among us means that the old kalendar is used for Tridentine Masses, and occasionally there are differences between the two

forms. But whether one celebrates Christ the King on the last Sunday in October or on the last Sunday of the ecclesiastical year is, perhaps, not important. In either case we recognize our risen Lord as King over all creation and our own redemption through His passion, death and resurrection. This, indeed, is the point of the entire liturgical year.



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MEMORANDA
PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN
(Official Prayer of the Latin Liturgy Association)



**MUNDI REGNATOR, QUI TE OMNI LINGUA HOMINUM ANGELORUMQUE
LAUDARI VOLUISTI; TRIBUE, QUAESUMUS, UT ETIAM IN DIEBUS NOSTRIS
SACRIFICIUM DILECTI FILII TUI IMMACULATUM ASSIDUE LINGUA ROMANA IN
ORATORIIS GENTIS NOSTRAE OMNIUMQUE PERMULTIS TIBI OFFERATUR A POP-
ULO AD TE TOTO CORDE CONVERSO: PER CHRISTUM DOMINUM NOSTRUM. AMEN.**

O Master of the Universe, who have willed that you be praised in every tongue of men and angels, grant that in our day too, the perfect sacrifice of your beloved Son may continue to be offered to you in the tongue of the Romans in many churches of our land and every land by a people who have turned to you with all their heart; this we ask through Christ our Lord. Amen.

Cum licentia Ordinarii:
Baton Rouge, LA
August 8, 1994